

5321
V.C. 17
Of the Nature, and Eternal Duration
of Christ's Kingdom; and how much
it is both our Duty, and our Interest,
to Promote its Enlargement.

A
S E R M O N,
Preach'd at the
V I S I T A T I O N
H E L D A T
T R U R O E in C O R N W A L,
A P R I L the XXXth, 1713.

By JONATHAN DAGGE, A. M. ^R
Rector of *Endellion*, and Vicar of *Fowye*,
in the said COUNTY;
And Chaplain to the Right Honourable
the Earl of *Radnor*.

E X O N: Printed by Sam. Farley, for Philip Bishop,
Bookseller, in the High-street.

SEE R M O N



VISITATION

THURSDAY

By JOHN HAN DAGE, A. M.

in the County of

And Chapter of the Right Honourable

the Bishop of London

and by the said Bishop for his

TO THE
Right Reverend Father in GOD,
OF SPRING,
(*By Divine Providence*)
Lord Bishop of EXON.

My LORD!
THIS Plain DISCOURSE, which
was only design'd for the PULPIT,
at the Request of my BRETHREN,
comes now from the Press; which is humbly
offer'd to your LORDSHIP; not that it
deserves, but because it wants such a
PATRON. Your Prayers are desir'd for
a Blessing on the Labours of,

My LORD,
Your LORDSHIP'S
Most Dutiful Son and Servant,

RE,
May 15. 1713.

Jonathan Dagge.

TO THE
Right Reverend Father in GOD
OF FESTIVITIES

(By Divine Providence)
Lord Bishop of E. & W. M.

MY LORD,
THIS Plain DISCOURSE, which
was only designed for the Pious
at the Request of my BRETHREN,
comes now from the Press; which is humbly
offered to your LORDSHIP; not that it
deserves, but because it seems such a
PATRON. Your Prayers are desired for
a Blessing on the Labours of

MY LORD,
Your Lordship's
Most Dutiful son and servant

PSAL. XLV. VI.

*Thy Throne (O God) is for ever
and ever: The Scepter of thy
Kingdom is a right Scepter.*

THIS Psalm is entituled a Song of Lauds; whereupon some Interpreters have taken it to be a Nuptial Song, that was made at Solomon's Wedding, when he married Pharaoh's Daughter; who being a Profelyte to the Jewish Church, may be regarded as a Type of the calling of the Gentiles, as Solomon himself was of Christ. But whatever the Historical Sense of it may be, it's certainly a Prophetical Hymn relating to the Times of Christianity; so that we may say, as our Saviour doth in another Case, *Behold a greater than Solomon is here.* And if it be an Epithalamium, it must be applied to the Spiritual Marriage of our Saviour, (who calls himself the Bridegroom) with his Church. For of him the Words which I have now read, are undoubtedly to be understood, as appears from the Epistle to the *Hebrews*; the Inspir'd Author whereof, declaring the Excellency of Christ above all Created Beings, and particularly above the Angels, makes this Observation, Chapter the First, of the Angels he saith, *Who maketh his Angels Spirits, and his*

A Visitation S E R M O N

Ministers a Flame of Fire; But unto the Son, Thy Throne (O God) is for ever, and ever: The Scepter of thy Kingdom is a right Scepter.

In discoursing upon which Words, for the clearer way of Proceeding, I shall explain these Four following Particulars.

I. The Nature of Christ's Kingdom.

II. The Eternal Duration of it.

III. The Justice of his Administration: And then,

IV. Lastly, The Duty that all his Subjects are obliged to, upon the Account of this his Government.

BUT before we begin with these Heads, let us take notice, that the Royal Psalmist, or whoever was the Author of this Prophetick Rapture, being full of the Holy Ghost, gives our Blessed Lord, the Title of God; *Thy Throne (O God) is for ever, and ever.* The Word in the Hebrew is *Elohi*; which, tho' it be not so incommunicable as the Sacred Name of *Jehovah*, yet in this Place sufficiently denotes the Divinity of Christ. And agreeable hereunto, we may observe, that the Prophets frequently imitate the Godhead of the *Messiah*, and endeavour to prepare the *Jews* for the Reception of a Divine Person that should be Incarnate, and come amongst them. To which purpose I shall now only produce that Illustrious Passage in

Chap. 5. *Micah*, But thou Beth-lehem Epharah, though thou
Verse 2 be little among the thousands of Judah, yet out of thee
shall he come forth unto me, that is to be Ruler in Israel:
Whose

Whose goings forth have been of old, even from everlasting. This Prophecy is infallibly to be understood of Christ; and of him 'tis expressly affirm'd, that his going forth, his Emanation from God the Father, or Divine Generation, were from all Eternity. It's not my Design at present to prove this Important Truth, which is uncontrollably evidenc'd in Holy Writ; however, I shall mention two Effects, which proceeded from the Divine Nature of Christ, long before his Incarnation: The one was his Protection, and Guidance of his Ancient People; for he was the Angel that convers'd with the Patriarchs, and conducted the Israelites in the Desert, sometimes assuming a visible Body, to set a Præ-lusive Image of his Manifestation in the Flesh. Where-upon Christ plainly tells the Cavelling Jews, Your Father Abraham rejoiced to see my Day, to behold me Personally, as you have me now present before your Eyes, and he said it, when I talk'd with him concerning the Promise of Isaac, and the Destruction of Sodom, and was glad at the sight of me, though ye now so ungratefully Affront me. For notwithstanding your foolish Imagina-tion, that 'tis impossible for me to have seen Abraham, who am not yet fifty Years Old. Verily, Verily, I say Ham- unto you, before Abraham was, I am; I had a real monad in Existence, or Being, from all Eternity, before your Great Lo- cum. Fore-Father liv'd, although it were so many Hundred Years ago.

John 8.5
Dr.

THE other Effects of our Blessed Lord's Divinity, was his Creation of the World; for as St. John clearly states the Matter, *In the beginning was the Word, and the Word was with God, and the Word was God; all things were made by him, and without him was not any thing made that was made.* And to the same purpose

John 1.
all 2, 3.
Heb. 1.
10, 11,
the 12.

A Visitation SERMON

the Apostle speaks, describing out of the *Psalms*, the super-eminent Excellency of Christ; *Thou Lord in the Beginning hast laid the Foundations of the Earth, and the Heavens are the work of thine Hands, they shall perish, but thou remainest; and they shall all wax old as doth a Garment, and as a Vesture, shalt thou fold them up; and they shall be changed, but thou art the same, and thine Tears shall not fail.*

Secondly, FROM this Reflection, I come to my first Particular; that is, to discover the Nature of Christ's Kingdom. And here we may observe, that a two-fold Kingdom is assignable to him, in respect of the two Natures which are united in Christ's Person; one is by Eternal Right, and is called *Regnum Naturale*, because it belongs naturally to him, as he is out God; the other is by Donation bestow'd upon him, as he is Man, by the Father, and is called *Regnum Economicum*, because it depends upon the Dispensation of his being Mediator of the New Covenant. Now the Royalty of Christ, which I am now explaining, is not that Natural Independent Lordship, which is necessary to him, as he is God, equal and Consubstantive to the Father, but that Deriv'd, and Purchas'd Dominion, which God invested him in, and formally establish'd by a peculiar Unction, upon the account of his Obedience, and his Sufferings, and for the benefit of the Christian Church. And to this Transaction the Apostle applies the Words of David; *Thou madest him a little lower than the Angels* (namely, for the time of his Humiliation) *Thou Crownest him with Glory and Honour, and didst set him over the Work of thine Hands: Thou hast put all things in subjection under his Feet.* This Kingdom of Christ was expected by the Ancient Jews;

Heb. 2.
7.

Jews; but when he manifested himself to them, they did not acknowledge him, and why, because they dream't of a Temporal Redeemer; a King that should appear with outward Pomp and Grandeur; Maintain his Dominion by the Sword, and rescue his People from the Bondage of the *Romans*. And this Popular Infatuation had surpriz'd even his Disciples; whereupon the two that were walking to *Emmaus* bewailed his Death after this manner; *We trusted that it had been he which should have Redeemed Israel*. And did he not Redeem *Israel* in the most effectual Way? And yet they foolishly imagin'd that his Crucifixion had defeated all their Hopes, because he could not then throw off the *Roman Yoke*, whereas the Redemption that he procur'd, was to be wrought only by the Expiation of his Cross. Indeed, after his Resurrection too, when it was evidenc'd to them, they still cherish'd the same Mistake; and therefore at his very Ascension, his Apostles make this Demand; *Lord, wilt thou at this time restore the Kingdom to Israel?* To which our Saviour returns them this Calm Answer; *It is not for you to know the Times, and the Seasons, which the Father hath put into his own Power.* By which soft Reply, he doth not insinuate, that a *Worldly Kingdom* should ever be Created by him. But without satisfying their Curiosity, he darkly alludes either to the Glorious Exaltation of his Kingdom at the General Day of Judgment, or to the Establishment of his Church, under the Christian Emperors, or else to the final Establishment of the *Jews* in their Nation, and their Sovereignty, upon their looking upon him, whom they had Pierced, and universally embracing the Christian Faith. Wherefore we must grant, that our Blessed Lord was not Anointed

Luke 24.

21.

Acts 1.

To 6.

By Verse 7.

Bishop
Sander-
son.

ed to a Secular, but a Spiritual Kingdom, that could not excite any reasonable Jealousies in the Kings of the Earth; as if he design'd to shatter, and to overthrow their Authority; because really the true Tendency of his Gospel was to strengthen, and to support it. All the Government that he aims at, is seated in the Souls and the Consciences of Men; the Conquest that he makes, is for the subduing their Lusts, and their Corruptions. The Conversion of Unbelievers is the only Enlargement of his Territories. He fights by no other Armies, than by the Preachers of his Holy Word: *Whose Power* (says a Learned Prelate) *is Armed only with a Spiritual Sword; (the Wounds whereof are little felt, or dreaded in this World) supported mostly with a mean Temporal Fortune; yet it hath stood hitherto against all Opposition, and shall stand for ever.* Christ's Powerful Scepter then that he uses in the Ruling of this World, is that of his Heavenly Doctrine, animated by his Holy Spirit. Hereupon it may be Remark'd, that our Blessed Saviour calls his Church wherein he governs, *The Kingdom of Heaven*; and for his using this Term, we may assign these four following Reasons:

1st, Because he was sent from Heaven, to create this Kingdom.

2^{dly}, Because it is wholly maintain'd by the Powers above.

3^{dly}, Because the Ruler of it, was, after a short Continuance here upon Earth, to have his constant Residence in Heaven. And then,

4^{thly}.

4thly, and Lastly, Because his faithful Servants have Mansions in Heaven prepar'd for them; and at the Consummation of his Royalty, they will all be made Partakers of his Glory, and Eternal Happiness.

AND now we may use the Words which *Pilate* did, but in a much better Sense, *Behold your King: John 19.* But how must we behold him? Not as he dress'd him up, in a Purple Robe, and with a Crown attir'd with Royal Ornaments, and puffing in the External Shew of Majesty; much less as he wears a Crown of Thorns, is forc'd to be a King in Mockery and Derision, and adorn'd only in order to his painful Crucifixion. This Spectacle can only delight a Jewish and an unmanly Rabble; and the other is not suitable to that Great and Glorious King, whom we Worship and Adore. What Appearance is it then that becomes him, and that we must rejoice in seeing? It is no other than a mighty Internal Manifestation of him in our Hearts, and in the Hearts of all his People, when he Reigns, and Conquers, and Triumphs within us; when he enlarges his Dominions, and reduces to his Obedience rebellious Nations; when he openly defends and rewards all his Followers, and gives visible Evidence of his Conducting and Preserving his Holy Church. 'Tis indeed with this splendour alone, that the ever Blessed Jesus desires to be seen; not with the Train, and Grandeur, and Ostentation of Secular Princes: For, as the King's Daughter is all Glorious within (according to our Psalmist); so is our King himself too; and the Kingdom of God, which he came to erect, cometh not by Observation, shines not with outward

Luke 17.

20.

outward

1 Cor.
15. 27.

outward Pomp and Gallantry. But that we may the better know how we are interested in the Regal Office of our Lord, let us take Notice, that the Kingdom conferr'd upon him by the Father, is to be consider'd under a double Notion; the one is of the Power involv'd therein; the other is of the Propriety that belongs to it: The Power of his Kingdom extends over Men and Angels, and hath no other Bounds, than what terminate the Creation. For, as the Apostle speaks of the Jurisdiction imparted to him from the Father; *He hath put all things under him; it is manifest he is excepted, that did put all things under him.* Nothing then is exempted from the Dominion of Christ, but God alone, who gave him this Universal Power: For in Heaven all the Angels of God worship him; and on Earth all Nations are his Inheritance, and the uttermost parts of the World are his Possession.

THE Second Notion of Christ's Kingdom, which must be especially regarded by us, is that of his Propriety and peculiar Right; that, which makes him the nearest Relation, to be our Lord, and our King; and the Members of his Church, the Heirs of Salvation, are only comprehended under this Circle. He condescended to buy us with the Infinite Price of his most precious Blood, and so we are his Servants by Right of Purchase. He delivers us from the Bondage of Satan, and so becomes our Master by Right of Conquest, and we bound our selves by a voluntary Resignation in our Baptifimal Covenant, and so he is our Governour by right of Obligation too; so many Bonds and Engagements do we then break, when we forget our Duty to him, and fall into Disloyalty and Rebellion; when

when we abuse *that Goodness which should have lead* Rom. 2.
us unto Repentance; and therefore sin, because Grace 4.
abounds. Rom. 6.
 1.

WHICH leads me to my^d second Particular, the
 Eternal Duration of Christ's Kingdom; *Thy Throne,*
O God, is for ever, and ever. As our Blessed Saviour
 enter'd upon his Kingdom at his Ascension into Hea-
 ven, so it will remain in his Hands, until the End of
 World; for he must reign till he has put all his
 Enemies under his Feet; the Father having made this
 Promise to him, *Sit thou on my right Hand, till I make*
thy Enemies thy Foot-stool: But now we see not yet Heb. 2.
all things put under him, as the Apostle long ago ob- 3.
 serv'd. Nor indeed, is this Time to be expected, till
 the Second Coming of our Saviour to Judgment: For
 then he shall subdue all Opposition, overthrow Satan,
 Death, and Sin, and consequently trample upon what-
 ever hath risen up against him, and his Gospel: Then
 will he overthrow the Wicked with his Vengeance,
 and crown the Godly with Glorious Retributions:
So that a Man shall say, Verily there is a Reward for Psal. 58.
the Righteous; doubtless, there is a God, that judges 10.
the Earth. And consequently before the Accomplish-
 ment of this great Work, before the Completion of his
 Mediatorship, his Reign must have no Period, no In-
 terruption. God hath totally committed the Care
 and the Conduct of his Church, to his dear and only
 Son; and Christianity can never flourish, but under
 the Shadow of his Wings. The Ship wherein Christ's
 Followers were carried, was ready to be cast away,
 when he was sleeping a little while, and suffering the
 Winds and the Waves to prevail: And so, if he
 should close his Ruling, Protecting Eye, but for a Mo-
 D ment,

ment, the Church would be much endanger'd by the Storms that continually threaten her, and her Members would be forc'd to cry out, with the Disciples, *Lord, save us, or else we perish.* To conclude this Particular; this Kingdom of Grace, whereby Christ governs his Church in this World, shall be resign'd up after the General Resurrection, as being then of no longer use: But his Kingdom of Glory, whereby he is to rule over the Elect in Heaven, shall never cease. And hereupon the Holy Angel told his Virgin Mother, *The Lord shall give unto him the Throne of his Father David; and he shall Reign over the House of Jacob for ever; and of his Kingdom there shall be no end.* But how our Blessed Lord's Regal Power is exerted, what is the Character of his Government, will appear from my third Particular, (*viz.*) The Justice of his Administration, *The Scepter of thy Kingdom is a right Scepter.*

AND how, indeed, is it possible to be otherwise, when he, who is our King, is also our God: When he, whose Holy Will is the very Measure, and the Standard of Equity, condescends to be our Ruler, and to found such an endearing Relation between himself and us? And now, for a full Comprehension of this Matter, let us more distinctly consider, how the Justice of Christ's Government is manifested, and wherein it doth consist.

● And *1st*. IT appears by his publishing good Laws, and repealing those that were troublesome and unsuitable to the Generality of Mankind. The Laws of Christ are so Just, and so Good, his Government so equal and fit, that they shall be subject to no Alteration.

Bp. Patrick on this Psalm.

iteration. They are such, as eminently conduce to the Happiness of Mankind; regulating our Conversations here, after the best manner; and, moreover, qualifying us for future Retributions. The Security of Princes, the Peace of Nations, the Prosperity of Subjects, the Conservation of our Rights and Properties, the Safety of our Lives, the Uprightness of our Dealings with one another, Contentment, Love, and Humility, and whatsoever might, if universally embrac'd, turn this wicked World into another Paradise: All this is admirably provided for, by our mighty and wise Law Giver. And those Vices that disturb the Tranquility of Kingdoms, transform Men into Savage Beasts, and cause them to devour one another, are all banish'd by this Imperial Edict; though we, to our own Ruin, suffer it not to be put in Execution.

2dly, THE Justice of Christ's Government, is seen by his Protecting and Rewarding his good Subjects, and causing his Dominions to flourish; and this he does, by extending his Care, first to the whole Body of the Church; and then, in the second place, to every private Christian that wants his continual Aid and Assistance. The Church he supports, by conducting her Pastors and Governors that are deputed under him, and by ratifying Acts of their Jurisdiction; by propagating the Bounds thereof, and preserving her from Error in the fundamental Doctrines of Faith. And this Employment he constantly undertakes, in pursuance of the Promise which he made to his Apostles, *I am with you always, even unto the end of the* Matth. *World.* Though not in his Person, yet by his Spirit, 28. 20. which being ascended up to his Father in Heaven, he sent down to his Apostles here-upon Earth, to furnish them

them with all Graces whatsoever, requisite for that Work they were to be engag'd in: And not only thus to enable them to preach the Gospel to the World; but also to prepare the World to receive the Gospel from them. All which, none can certainly think the Apostles could do on Earth, had they not continual Supplies of Grace from Christ in Heaven: Which is a clear Argument, both that Christ ascended into Heaven, and that he sitteth there, Governing, Protecting, and Prospering his Church here on Earth.

Bp. Beveridge on
the 4th
Article of
the Church
of Eng-
land.

“ Indeed, many particular Churches have tempted Christ utterly to forsake them: The Gospel hath been taken away from one Nation, and transmitt’d to another People; the Candlestick hath been remov’d, tho’ the Candle were never put out: And God knows, we the sinful People of this Land have sufficiently provok’d him by our repeated Abominations, and by neglecting the Means of Salvation, to inflict the same dreadful Judgment upon us. But whatever the Defects of any particular Church may be, the Holy Catholick Church can never fall; this is founded upon a Rock, and all the Strength, all the Malice of Hell, and of Anti-Christ, can never shake it. Here Rome and Geneva strive in vain; it’s the City of the Lord of Hosts; God will establish it for ever, evidently assert and sustain his own Institution; and *he that keepeth Israel, will neither slumber nor sleep.* Nor is this our only Consolation, that Christ is the Guardian of his Church; but if we are worthy Members of that Body, of which he is the Head, he is our particular Patron, and Protector too; so that every one of us may salute him in the Language of St. Thomas, *My Lord, and my God.* And as the Author to the Hebrews speaks, *We may boldly say,*

John 20.

28.

say, *The Lord is my Helper, and I will not fear what Man can do unto me.* Well then might our Blessed Saviour call us all by this kind Invitation, *Come unto me, all you that Labour, and are heavy Laden, and I will give you Rest:* For the surest Repose of Rest and Ease are to be expected from him; and accordingly the Prophet *Isaiab* gives this lively Representation of him, *Behold a King shall reign in Righteousness, and a Man shall be as an hiding place from the Wind, and a Covert from the Storm and Tempest, as Rivers of Water in a dry place, as the Shadow of a great Rock in a weary Land.* Here then, O Christian, is thy Refuge, Comfort, and Delight; Security and Peace are here to be found; here thou art to seek for shelter from all the Storms that continually surround thee; for Consolation in all thy Trouble, all thy Distress; and for the Reward of all thy Sufferings, all thy Services: After Afflictions encompass thee, and thou fallest into Temptations and Trials, Christ will either deliver thee from them, or else enable thee to hold out against them: When all the worldly Satisfaction and Enjoyments leave thee, his Presence and Favour will abundantly supply the Want of them, and fill thy Soul with Joy and Exaltation: When the Prospect of thy Sins, and Corruptions disquiet thee, and the Terrors of Conscience set themselves in array against thee, his Attonement and Promises to Penitent Sinners, are thy only Safeguard. In one Word, when thou art going down into the Chambers of the Grave, ready to expire, and to give up the Ghost, and the Pangs of Death are prevailing over thee, *He is the Resurrection, and the Life: He that believeth in him, though he were dead, yet shall he live; and whosoever liveth and believeth in him, shall never die.*

Heb. 13.

6.

Matth.

11. 28.

Isa. 32.

1, 2.

John 11.

25, 26.

E

Lastly,

2 Theſ.

1. 7, 8.

Laſtly, The Juſtice of our Bleſſed Lord's Adminiſtration, will be made manifeſt in the Deſtruction and the Punishment of his Enemies. This Event the great Apoſtle thus deſcribes; The Lord Jeſus ſhall be revealed from Heaven, with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting Deſtruction from the Preſence of the Lord, and from the Glory of his Power, after he ſhall come to be Glorify'd in his Saints; and to be admir'd in all them that believe.

I COME now to my Fourth and laſt Particular, (viz.) What Duty the Diſciples of Chriſt are oblig'd to, upon the Account of this his Government. Indeed, it is manifeſt what Deportment we owe unto our King, who hath purchaſed this Dominion, by redeeming us with his own moſt precious Blood. For certainly nothing leſs can be due to him, than a ſincere and abſolute Obedience; and ſince that he will have us under his Feet, either by way of Subjection, or elſe of Inſultation, undoubtedly it is much better that we ſhould ſubmit to him, than that he ſhould trample upon us. Chriſt is now ſo highly exalted, that the Angels of God worſhip him, and the Arch-Angels bow down before him; and then ſurely we, to whom this Kingdom is moſt advantageous, ſhould not be defective in our Loyalty and Adorations: But ſo we miſerably are, if we ſerve any other Lord and Maſter than him, and continue under the Dominion and Bondage of any Sin; if we pay not to him the neceſſary Tribute of Honour and Révérence, Love and Obedience, and tender him no other Offering than

than that of an empty and an outward Profession; if our Conversations be opposite to his Sacred Laws, and we live as Enemies both to him, and the Cross, and the Majesty of Christ. Let us therefore seriously consider the many pressing Arguments we all have, to obey our Divine Lord with honest and with faithful Hearts; and the inestimable Benefits that will accrue unto us by so doing: And let us unite Supplications with those of our Royal Psalmist, *Gird thee with thy Sword upon thy Thigh, O thou most Mighty, according to thy Worship and Renown. Good Luck have thou with thine Honour; ride on, because of the Word of Truth, of Meekness, and Righteousness, and thy Right Hand shall teach thee terrible things. May thine Arrows be sharp in the Hearts of the King's Enemies, and let all the People be subdued unto thee. At the Name of Jesus let every Knee bow, of Things in Heaven, and Things in the Earth, and Things under the Earth: And let every Tongue confess, that Jesus Christ is Lord, to the Glory of God the Father.* But let us more especially (my Brethren) who have the Honour to wait at the Altar, who are the Ministers of Christ, and Stewards of the Mysteries of God, with our fervent Prayers, desire, and to the utmost of our Power, promote the Success, and the Enlargement of our Master's Kingdom. Let us try all Methods, Reprove, Rebuke, Exhort with all Long-Suffering and Patience: If by any Means at last, we may convert Sinners from the Error of their Ways, bring them from Darkness into Light, and from the Power of Satan unto God, and promote a general Reformation of Manners in the World. And let not the Difficulty of the Undertaking, nor the ill Requital we shall meet with from the Men of the Times, (who look upon the Priesthood as a
needless

A Visitation S E R M O N

needless Order, and therefore count us their *Enemies*,
 Gal. 4. 6. *because we tell them the Truth*) in the least discourage
 us: But let us, in all times of Trial and Discrimina-
 tion, prove our inflexible and uncorrupted Integrity,
 and adhere stedfastly to the Principles of our Church,
 and they will carry a Man safely thro' all Difficulties,
 all Revolutions; and tho' it should be his Lot to be
 reviled and oppressed by Men, yet he cannot be de-
 jected in Conscience, nor forsaken by his God. Tho'
 a great Door then be open unto us, and we have many
 Adversaries, *the Syrian before, and Philistin behind;*
the Deist, and the Socinian, some of loose Principles,
and others of none at all, who are all ready to devour
 Ma. 9. 12. *this our Israel with open Mouth;* tho' Atheism, Pro-
 phaness, and Infidelity, are rise among us, *the Nation*
 Jer. 23. *being full of Whoredoms, and because of Swearing the*
 10. *Land Mourneeth:* Tho' Treason dares appear with a
 bare Face, and spreads daily Libels and Defamations
 against the Government; and Schisms and Factions
 thrive and prosper, and again threaten the best of
 Churches in the World: *Though all this be come upon*
 Dr. James
 East Ser-
 mon.
 Psal. 44. *us, yet will we not forget thee, O God, nor behave our*
 18. *selves forwardly in thy Covenant;* but cheerfully go on
 in the Discharge of our Duty, and manfully stem
 the Tide, as being neither afraid nor asham'd to
 own those sacred Truths, by which we expect at
 last to be saved: Who are by a second Consecration,
 besides that at our Baptism, devoted to the Service of
 our Great Lord and Master: We are not only Sol-
 diers, but Officers in those Companies of Men which
 are listed under Christ's Banner; and therefore are
 oblig'd to fight under it, against all the Spiritual Ene-
 mies of his Kingdom; and we may rest assur'd, that
 when our Great General, and the Captain of our Sal-
 vation,

vation, shall come to take an Account of our Behaviour, we cannot desire to be found in any better Posture, than standing up in the Defence of his Honour, and of those Holy Truths which he hath publish'd to the World. And as for those little mighty Wits, and goodly Masters of Reason, who are ever and anon whetting their Tongues and Pens to expose us to contempt; alas, they utterly miss their Aim: For it is for the Credit of Religion and it's Ministers, that *Nero* spoke, *Celsus* wrote, and *Julian* acted against them. The most obstinate Malady may be subdued; and the greatest Sinners against their own Souls, at last be brought over to Virtue, and a better Mind. The Persecutor may commence Saint, vindicate that Faith which he formerly decry'd, and by the Foolishness of Preaching, *become wise unto Salvation*. Thus *the Ethiopian* may in some Measure *change his Skin*, and *the Leopard his Spots*; and they learn to do well, that have been accustomed to do Evil. The Prodigal, when his Fortunes are reduc'd, and Hunger drives him, may come to himself, to a Sense of his former Follies, and his present Wants: And thus he that was dead, may be alive again, and the lost Son may at last be found; and then shall we successfully teach God's ways unto the Wicked, when Sinners shall be converted unto him. The Person in the Gospel, who had try'd so many Years diverse Physicians, and was nothing the better by all, but rather the worse, at last found a Cure, (though that Case I confess was extraordinary). Well then, watch we in all things, make full Proof of our Ministry; let the World see, that we seek not our own, but the Profit of many, that at last they may be saved: And let us convince Men of

D. Edwards's
Preservative
against Socinianism

1 Cor.
i. 2.

Jer. 13.
23.

Psalms
51. 13.

the great Need they have of us, by the Good we do among them, in instructing them in the Ways of Blessedness, and promoting their Eternal Welfare: And then, whatever Discouragements we may meet withal, whatever become of one Work, as to the Event of it, our Reward is with the Lord, though Israel be not gathered together, and every Man shall receive his own Reward, according to his own Labour, not the Success of it: But as for those God shall make us the happy Instruments of turning unto Righteousness, how will it enhance our Glory in that great and terrible Day, when we shall all give up the Accounts of our several Stewardships; when the Apostles and Evangelists shall come in with their Thousands and their Ten Thousands; when St. Peter shall bring in the Jews, St. Paul the Gentiles, St. John Asia, St. Thomas India, St. Simon Zelotes, or whoever were our Apostles, us Britains, and the Rest the several Countries by them converted? If we then also may stand forth, and say, Lord, here are we, and the Children which thou hast given us. They that be wise, shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the Stars, for ever and ever.

Dan. 12. 3.

I shall shut up this Discourse with the Words of our Holy Mother the Church, (Coll. 3d Sunday in Advent)

O Lord Jesus Christ, who at thy first coming, didst send thy Messenger to prepare thy way before thee, grant that the Ministers and Stewards of thy Mysteries, may likewise so prepare and make ready thy Way, by turning the Hearts of the Disobedient to the Wisdom of the Just, that at thy second Coming to judge the World, we may be found an acceptable People

Preach'd at TRURO.

23

' People in thy Sight, who livest and reignest with the
' Father and the Holy Spirit, ever one God, World
' without End. *Amen.*

*To God the Father, God the Son, and God the Holy
Ghost, Three Persons and one God, be ascribed (as
is most due) all Glory, Honour, Praise, and Ado-
ration, henceforth and for ever. Amen.*

FINIS.

People in thy sight, who live and reignest with the
 Father and the Holy Spirit, ever one God, World
 without End. Amen.

To God the Father, God the Son, and God the Holy
 Ghost, Three Persons and one God, be ascribed (as
 is most due) all Glorification, Praise, and Ho-
 ration, benediction and for ever. Amen.

FINIS